



THE EPISTLE OF PAVL THE Apostle to the Romanes.

CHAP. I.

1 Paul commendeth his calling to the Romanes,
9 and his desire to come to them. 16 What
his Gospel is, and the righteousness which it
sheweth. 18 God is angry with all manner of
sin. 21 What were the sinnes of the Gentiles.



D A L a ser-
uant of Je-
sus Christ, cal-
led to bee an
Apostle, * se-
parated vnto
the Gospel of
God,

2 (which
he had promi-
sed afore by his Prophets in the holy
Scriptures.)

3 Concerning his Sonne Jesus
Christ our Lord, which was made of
the seed of David according to the flesh,

4 And † declared to be the Sonne of
God, with power, according to the Spi-
rit of holiness, by the resurrection from
the dead.

5 By Whom we haue receiued grace
and Apostleship || for obedience to the
faith among all nations for his Name,

6 Among Whom are ye also the cal-
led of Jesus Christ.

7 To all that be in Rome, beloued
of God, called to be Saints: Grace to you
and peace from God our Father, and
the Lord Jesus Christ.

8 First I thanke my God through
Jesus Christ for you all, that your faith
is spoken of throughout the whole
world.

9 For God is my Witnesse, Whom
I serue || with my spirit in the Gospel of
his Sonne, that without ceasing I
make mention of you, alwayes in my
prayers,

10 Making request, (if by any meanes

now at length I might haue a prospe-
rous iourney by the Will of God) to
come vnto you.

11 For I long to see you, that I may
impart vnto you some spirituall gift, to
the end you may be established,

12 That is, that I may be comforted
together || with you, by the mutual faith
both of you and me.

13 Now I would not haue you igno-
rant, brethren, that oftentimes I pur-
posed to come vnto you, (but was let
hitherto) that I might haue some fruit
|| among you also, even as among other
Gentiles.

14 I am debter both to the Greeks,
and to the Barbarians, both to the
wise, and to the vnwise.

15 So, as much as in mee is, I am
ready to preach the Gospel to you that
are at Rome also.

16 For I am not ashamed of the Go-
pel of Christ: for it is the power of God
vnto saluation, to euery one that belee-
ueth, to the Jew first, and also to the
Greeke.

17 For therein is the righteousness
of God reueiled from faith to faith: as it
is written, * The iust shall liue by faith.

18 For the Wrath of God is reueiled
from heauen against all vngodlinesse,
and vnrightheousnesse of men, who hold
the trueth in vnrightheousnesse.

19 Because that which may bee
known of God, is manifest in || them,
for God hath shewed it vnto them.

20 For the inuisible things of him
from the Creation of the world, are
clearly seene, being vnderstood by the
things that are made, euen his eternall
Power and Godhead, || so that they are
without excuse:

21 Because that when they knew
God, they glorified him not as God, nei-
ther were thankfull, but became vaine
in

* Acts. 13.
1.

† Gr. deter-
mined.

|| Or, to the
obedience of
faith.

|| Or, in my
spirit.

|| Or, in you.

|| Or, in you.

* Abac. 2.4.

|| Or, to
them.

|| Or, that
they may
be.

Gods iudgement. Chap. ij. Who are iustified.

in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fooles:

* Psal. 106.
10.

23 And changed the glory of the incorruptible* God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping things:

24 Wherefore God also gaue them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves:

25 Who changed the trueth of God into a lye, and worshipped and serued the creature more then the Creatour, Who is blessed for ever. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature:

27 And likewise also the men, leauing the naturall vse of the woman, burned in their lust one towards another, men with men working that which is vnseemely, and receiuing in themselves that recompense of their error which was meet.

|| Or, to acknowledge.
|| Or, a minde voyde of iudgement.

28 And euen as they did not like to || retaine God in their knowledge, God gaue them ouer to || a reprobate minde, to doe those things which are not conuenient:

29 Being filled with all vnrighteousnes, fornication, wickednesse, couetousnes, maliciousnes, full of enuie, murder, debate, deceit, malignitie, whisperers,

30 Backbiters, haters of God, despitefull, proude, boasters, inuenters of euill things, disobedient to parents;

31 without vnderstanding, covenant breakers, without || naturall affection, implacable, vnnmercifull;

|| Or, unsociable.

32 Who knowing the iudgement of God, (that they which commit such things, are worthy of death) not onely do the same, but || haue pleasure in them that doe them.

|| Or, consent with them.

CHAP. II.

1 They that sinne, though they condemne it in others, cannot excuse themselves, 6 and much lesse escape the iudgement of God, 9 whether they be Iewes or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Iewes, 25 whom their Circumcision shall not profit, if they keepe not the Law.

Herefore, thou art inexcusable, O man, whosoever thou art that iudgest: for wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things.

2 But wee are sure that the iudgement of God is according to trueth, against them which commit such things.

3 And thinkest thou this, O man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 O despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth thee to repentance?

5 But after thy hardnesse, and impenitent heart, * treasurest vp vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God:

* James 5.
3.

6 * Who will render to euery man according to his deedes:

* Psal. 62.
12. matth.
16. 27. reuel. 22. 12.

7 To them, who by patient continuance in well doing, seeke for glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious, & doe not obey the trueth, but obey vnrighteousnes, indignation, & wrath,

9 Tribulation, and anguish vpon euery soule of man that doeth euill, of the Jew first, and also of the † Gentile.

† Gr. Greeke

10 But glory, honour, and peace, to euery man that worketh good, to the Jew first, and also to the † Gentile.

† Gr. Greeke

11 For there is no respect of persons with God.

12 For as many as haue sinned without Law, shall also perish without Law: and as many as haue sinned in the Law, shall be iudged by the Law.

13 (For not the hearers of the Law are iust before God, but the doers of the Law shall be iustified;

14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law: these hauing not the Law, are a Law vnto themselves,

15 which shew the worke of the Law written in their hearts, their || conscience also bearing witnesse, and their thoughts || the meane while accusing, or else excusing one another:

|| Or, the conscience witnessing with them.
|| Or, between themselves.

16 In the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

¶

17 Be

The true lewe. To the Romans. None righteous.

|| Or, triest
the things
that differ.

17 Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God:

18 And knowest his Will, and appearest the things that are more excellent, being instructed out of the Law,

19 And art confident that thou thy self art a guide of the blinde, a light of them which are in darknesse:

20 An instructour of the foolish, a teacher of babes: which hast the forme of knowledge and of the trueth in the Law:

21 Thou therefore which teachest another, teachest thou not thy selfe: thou that preacheest a man should not steale, doest thou steale:

22 Thou that sayest a man should not commit adulterie, doest thou commit adulterie: thou that abhorrest idols, doest thou commit sacriledge:

23 Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God:

24 For the Name of God is blasphemed among the Gentiles, through you, as it is written:

25 For Circumcision verily profiteth if thou keepe the Law: but if thou be a breaker of the Law, thy Circumcision is made vncircumcision.

26 Therefore, if the vncircumcision keepe the righteousness of the Law, shall not his vncircumcision be counted for Circumcision:

27 And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law:

28 For hee is not a Jew, which is one outwardly, neither is that Circumcision, which is outward in the flesh:

29 But he is a Jew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 The Iewes prerogatiue: 3 which they haue not lost: 9 Howbeit the Law conuinceth them also of sinne: 20 Therefore no flesh is iustified by the Law, 28 but all, without difference, by faith onely: 31 And yet the Law is not abolished.

What aduantage then hath the Jew: or what profit is there of Circumcision:

2 Much every way: chiefly, because that vnto

them were committed the Oracles of God.

3 For what if some did not beleue: shall their vnbeliefe make the faith of God without effect:

4 God forbid: yea, let God be true, but euery man a lier, as it is written, *That thou mightest be iustified in thy sayings, and mightest ouercome when thou art iudged.

5 But if our vnrighteousnesse commend the righteousness of God, what shall we say: is God vnrighteous who taketh vengeance: (I speake as a man)

6 God forbid: for then how shall God iudge the world:

7 For if the trueth of God hath more abounded through my lye vnto his glory: why yet am I also iudged as a sinner:

8 And not rather as wee be slanderously reported, and as some affirme that we say, Let vs doe euill, that good may come: whose damnation is iust.

9 What then: are wee better then they? No in no wise: for we haue before t proued both Iewes, and Gentiles, that they are all vnder sinne,

10 As it is written, There is none righteous, no not one:

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become vnprofitable, there is none that doeth good, no not one.

13 Their throat is an open sepulchre, with their tongues they haue vsed deceit, the poyson of Aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood.

16 Destruction & misery are in their wayes:

17 And the way of peace haue they not known.

18 There is no feare of God before their eyes.

19 Now we know that what things soeuer the Law saith, it saith to them who are vnder the Law: that euery mouth may bee stopped, and all the world may become guilty before God.

20 Therefore by the deedes of the Law, there shall no flesh be iustified in his sight: for by the Law is the knowledge of sinne.

21 But

* Esay 52.
5. ezech.
36. 20, 23.

* Psal. 51. 4.

† Gr. charged.

|| Or, subiect to the iudgement of God.

21 But nowe the righteousness of God without the Lawe is manifested, being witnessed by the Lawe and the Prophets.

22 Euen the righteousness of God, which is by faith of Iesus Christ vnto all, and vpon all them that beleue: for there is no difference:

23 For all haue sinned, and come short of the glory of God,

24 Being iustified freely by his grace, through the redemption that is in Iesus Christ:

25 Whom God hath <sup>|| Or, fore-
ordained.</sup> set forth to bee a propitiation, through faith in his blood, to declare his righteousness for the <sup>|| Or, passing
ouer.</sup> remission of sinnes, that are past, through the forbearance of God.

26 To declare, I say, at this time his righteousness: that hee might bee iust, and the iustifier of him which beleueth in Iesus.

27 Where is boasting then: It is excluded. By what Law: Of works: Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law.

29 Is he the God of the Iewes onely: Is he not also of the Gentiles: Yes, of the Gentiles also:

30 Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith.

31 Doe we then make void the lawe through faith: God forbid: yea, we establish the Law.

CHAP. IIII.

1 Abrahams faith was imputed to him for righteousness, 10 before hee was circumcised.

13 By faith only he and his seed receiued the promise. 16 Abraham is the father of all that beleue. 24 Our faith also shall be imputed to vs for righteousness.

What shall we say then, that Abraham our father, as pertaining to the flesh, hath found:

2 For if Abraham were iustified by workes, hee hath whereof to glory, but not before God.

3 For what saith the Scripture: Abraham beleued God, and it was counted vnto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but beleueth on him that iustificieth the vngodly: his faith is counted for righteousness.

6 Euen as David also describeth the blessednesse of the man, vnto whom God imputeth righteousness without works:

7 Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man to whom the Lord will not impute sinne.

9 Commeth this blessednes then vpon the circumcision onely, or vpon the vncircumcision also: for wee say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned: When he was in circumcision, or in vncircumcision: not in circumcision, but in vncircumcision.

11 And hee receiued the signe of circumcision, a seale of the righteousness of the faith, which hee had yet being vncircumcised: that he might be the father of all them that beleue, though they be not circumcised: that righteousness might be imputed vnto them also:

12 And the father of circumcision, to them who are not of the circumcision onely, but also walke in the steppes of that faith of our father Abraham, which he had being yet vncircumcised.

13 For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Lawe, but through the righteousness of faith.

14 For if they which are of the law be heires, faith is made voide, and the promise made of none effect.

15 Because the law worketh wrath: for where no Lawe is, there is no transgression.

16 Therefore it is of faith, that it might bee by grace: to the ende the promise might be sure to all the seede, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, *I haue made thee a father of many nations) before him whom he beleued, euen God who quickeneth the dead, and calleth those things which bee not, as though they were,

18 who against hope, beleued in hope, that hee might become the father of many nations: according to that

*Gen. 15. 5.

Which was spoken, * So shall thy seed be.

19 And being not weake in faith, hee considered not his owne body now dead, when hee was about an hundred yere old, neither yet the deadnes of Saraes wombe.

20 Hee staggered not at the promise of God through vnbeliefe: but was strong in faith, giuing glory to God:

21 And being fully perswaded, that what he had promised, he was able also to performe.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him:

24 But for vs also, to whome it shall be imputed, if wee beleue on him that raised by Iesus our Lord from the dead,

25 who was deliuered for our offences, and was raised againe for our iustification.

CHAP. V.

1 Being iustified by faith, wee haue peace with God, 2 and ioy in our hope, 8 that sith we were reconciled by his blood, when wee were enemies, 10 wee shall much more be saued being reconciled. 12 As sinne and death came by Adam, 17 so much more righteousness and life by Iesus Christ. 20 Where sinne abounded, grace did superabound.

Herefore being iustified by faith, wee haue peace with God, through our Lord Iesus Christ.

2 By whom also wee haue accesse by faith, into this grace wherein wee stand, and reioyce in hope of the glory of God.

3 And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs.

|| Or, according to the time.

6 For when wee were yet without strength, || in due time, Christ died for the vngodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to dye.

8 But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, we shall be saued from wrath through him.

10 For if when wee were enemies, we were reconciled to God, by the death of his sonne: much more being reconciled, we shall be saued by his life.

11 And not onely so, but wee also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sin: and so death passed vpon all men, || for that all haue sinned.

|| Or, in whom

13 For vntill the Law sinne was in the world: but sin is not imputed when there is no Law.

14 Neuertheles, death reigned from Adam to Moles, euen ouer them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift: for if through the offence of one, many bee dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 And not as it was by one that sinned, so is the gift: for the iudgement was by one to condemnation: but the free gift is of many offences vnto iustification.

17 For if || by one mans offence, death raigned by one, much more they which receiue abundance of grace and of the gift of righteousness, shall reigne in life by one, Iesus Christ.

|| Or, by one offence.

18 Therefore as || by the offence of one, iudgement came vpon all men to condemnation: euen so by the || righteousness of one, the free gift came vpon all men vnto iustification of life.

|| Or, by one offence.

|| Or, by one righteousness

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many bee made righteous.

20 Moreover, the Lawe entred, that the offence might abound: but where sinne abounded, grace did much more abound.

21 That as sinne hath reigned vnto death; euen so might grace reigne thorough righteousness vnto eternall life, by Iesus Christ our Lord.

CHAP.

C H A P. VI.

1 Wee may not liue in sinne, 2 for wee are dead vnto it, 3 as appeareth by our baptisme. 12 Let not sinne raigne any more, 18 because wee haue yeelded our selues to the seruice of righteousness, 23 and for that death is the wages of sinne.



What shall we say then: shall wee continue in sinne: that grace may abound:

2 God forbid: how shall wee that are dead to sinne, liue any longer therein:

||Or, are.

3 Know ye not, that so many of vs as were baptized into Iesus Christ, were baptized into his death:

4 Therefore wee are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glorie of the Father: euen so wee also should walke in newnesse of life.

5 For if we haue bene planted together in the likenesse of his death: wee shalbe also in the likenesse of his resurrection:

6 Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that henceforth we should not serue sinne.

†Gr. iustificed

7 For he that is dead, is freed from sinne.

8 Now if we be dead with Christ, we beleue that we shal also liue with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him.

10 For in that he dyed, he dyed vnto sinne once: but in that hee liueth, hee liueth vnto God.

11 Likewise reckon yee also your selues to be dead indeed vnto sinne: but alieue vnto God, through Iesus Christ our Lord.

12 Let not sinne reigne therfore in your mortall body, that ye should obey it in the lusts thereof.

†Gr. armes, or weapons.

13 Neither yeeld yee your members as instruments of vnrightheousnes vnto sinne: but yeelde your selues vnto God, as those that are alieue from the dead, and your members as instruments of righteousness vnto God.

14 For sinne shall not haue dominion ouer you, for yee are not vnder the Law, but vnder Grace.

15 What then: shal we sinne, because wee are not vnder the Law, but vnder Grace: God forbid.

16 Know ye not, that to whom yee yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousness:

17 But God bee thanked, that yee were the seruants of sinne: but ye haue obeyed from the heart that fourme of doctrine, † which was deliuered you.

†Gr. where-
to ye were
deliuered.

18 Being then made free from sinne, yee became the seruants of righteousness.

19 I speake after the maner of men, because of the infirmitie of your flesh: for as yee haue yeelded your members seruants to vncleannesse and to iniquitie, vnto iniquitie: euen so now yeelde your members seruants to righteousness, vnto holinesse.

20 For when yee were the seruants of sinne ye were free † from righteousness.

†Gr. to righ-
teousnesse.

21 What fruit had yee then in those things, whereof ye are now ashamed: for the end of those things is death.

22 But now being made free from sinne, and become seruants to God, yee haue your fruit vnto holinesse, and the end euermlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

C H A P. VII.

1 No law hath power ouer a man, longer then heeliueth. 4 But wee are dead to the law. 7 Yet is not the law sinne, 12 but holy, iust, good, 16 as I acknowledge, who am grieued because I cannot keepe it.

Now ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion ouer a man, as long as he liueth:

2 For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband.

3 So then if while her husband liueth, shee be married to another man, shee shalbe called an adulteresse: but if her husband be dead, shee is free from that law, so that she is no adulteresse, though she be married to another man.

Mans weakenes. To the Romanes. Flesh and spirit.

4 Wherefore my brethren, yee also are become dead to the law by the body of Christ, that ye should be married to another, euen to him who is raised from the dead, that wee should bring forth fruit vnto God,

5 For when wee were in the flesh, the [†] motions of sinnes which were by the law, did worke in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the law, || that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall wee say then: is the law sinne? God forbid. Nay, I had not knowen sinne, but by the lawe: for I had not knowen || lust, except the Law had said, Thou shalt not couet.

8 But sinne taking occasion by the commandement, wrought in me all maner of concupiscence. For without the Law sinne was dead.

9 For I was aloue without the Law once, but when the commandement came, sinne reuiued, and I died.

10 And the commandement which was ordained to life, I found to be vnto death.

11 For sinne taking occasion by the commandement, deceiued me, and by it slew me.

12 Wherefore the Law is holy, and the Commandement holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commandement might become exceeding sinfull.

14 For wee know that the Law is spirituall: but I am carnall, sold vnder sinne.

15 For that which I do, I [†] allow not: for what I would, that do I not, but what I hate, that doe I.

16 If then I doe that which I would not, I consent vnto the Law, that it is good.

17 Now then, it is no more I that doe it: but sinne that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to performe that which is good, I find not.

19 For the good that I would, I do

not: but the euill which I would not, that I doe.

20 Now if I doe that I would not, it is no more I that do it, but sinne that dwelleth in me.

21 I find then a Law, that when I would do good, euill is present with me.

22 For I delight in the Lawe of God, after the inward man.

23 But I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captivity to the Law of sinne, which is in my members.

24 O wretched man that I am: || Or, this body of death. who shall deliuer me from || the body of this death?

25 I thanke God through Iesus Christ our Lord. So then, with the mind I my self serue the Law of God: but with the flesh, the law of sinne.

CHAP. VIII.

1 They that are in Christ, and liue according to the Spirit, are free from condemnation.

5. 13 What harme cometh of the flesh, 6. 14 and what good of the Spirit: 17 and what of being Gods childe, 19 whose glorious deliuerance all things long for, 29 was before hand decreed from God. 38 What can feuer vs from his loue?

Here is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.

2 For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death.

3 For what the law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likenesse of sinnefull flesh, and || for sinne condemned sinne in the flesh:

4 That the righteousness of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit.

5 For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit.

6 For to be carnally minded, is death: but to be spiritually minded, is life and peace:

7 Because [†] the carnall minde is enmitie against God: for it is not subiect to the law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 But

† Gr. passions

|| Or, being dead to that.

|| Or, concupiscence.

|| Or, this body of death.

|| Or, by a sacrifice for sin.

† Gr. know.

† Gr. the minding of the flesh.

† Gr. the minding of the spirit.

† Gr. the minding of the flesh.

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousness.

11 But if the spirit of him that raised vp Jesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

|| Or, because of his spirit.

12 Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we cry, Abba, father.

16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.

17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be reuealed in vs.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God.

20 For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope:

21 Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God.

|| Or, every creature.

22 For wee know that the whole creation groaneth, and travaileth in paine together vntill now.

23 And not only they, but our selues also which haue the first frutes of the spirit, euen we our selues groane within our selues, waiting for the adoption, to wit, the redemption of our body.

* Luke 21. 28.

24 For wee are saued by hope: but hope that is seene, is not hope: for what a man seeth, why doth he yet hope for?

25 But if wee hope for that wee see not, then doe wee with patience waite for it.

26 Likewise the spirit also helpeth our infirmities: for we know not what wee should pray for as wee ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot bee vttered.

27 And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God.

|| Or, that

28 And wee know that all things worke together for good, to them that loue God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his sonne, that hee might bee the first borne amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be for vs, who can bee against vs?

32 He that spared not his owne son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that iustificieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, * for thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.)

* Psal. 44. 22.

37 Nay in all these things wee are more then conquerours, through him that loued vs.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul is sory for the Iewes. 7 All the seed of Abraham

Abraham were not the children of the promise. 18 God hath mercy vpon whom hee will. 21 The potter may doe with his clay what he list. 25 The calling of the Gentiles, and reiecting of the Iewes were foretold. 32 The cause why so few Iewes embraced the righteousness of faith.

Say the trueth in Christ, I lie not, my conscience also bearing mee witnesse in the holy Ghost,

2 That I haue great heavinesse, and continuall sorrow in my heart.

|| Or, separated.

3 For I could wish that my selfe were accursed from Christ, for my brethren my kinsmen according to the flesh:

|| Or, testaments.

4 Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is ouer all, God blessed for ever, Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

* Gen. 21. 12.

7 Neither because they are the seed of Abraham are they all children: but * in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

* Gen. 18. 10.

9 For this is the word of promise, * At this time will I come, and Sara shall haue a sonne.

10 And not onely this, but when Rebecca also had conceived by one, euen by our father Isaac,

11 (For the children being not yet borne, neither hauing done any good or euil, that the purpose of God according to election might stand, not of workes, but of him that calleth.)

* Gene. 25. 23.

|| Or, greater.

|| Or, lesser.

* Mala. 1. 2.

12 It was said vnto her, The * elder shall serue the yonger.

13 As it is written, * Jacob haue I loued, but Esau haue I hated.

14 What shall we say then? Is there vnrighteousnes with God? God forbid.

* Exod. 33. 19.

15 For hee saith to Moses, * I will haue mercy on whom I wil haue mercie, and I will haue compassion on whom I will haue compassion.

16 So then it is not of him that wil-

leth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith vnto Pharaoh, * Euen for this same purpose haue I raised thee vp, that I might shew my power in thee, and that my Name might bee declared throughout all the earth.

* Exod. 9. 16.

18 Therefore hath hee mercie on whom hee will haue mercy, and whom hee will, he hardeneth.

19 Thou wilt say then vnto mee; why doeth he yet find fault? For who hath resisted his will?

20 Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, * why hast thou made me thus?

|| Or, answerest againe, or disputest with God?

* Esay 45. 9.

* Iere. 18. 6. wisd. 15. 7.

21 Hath not the * potter power ouer the clay, of the same lump, to make one vessel vnto honour, and another vnto dishonour?

22 What if God, willing to shew his wrath, & to make his power known, indured with much long suffering the vessels of wrath fitted to destruction:

|| Or, made up.

23 And that he might make knowne the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glorie:

24 Euen vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

25 As he saith also in Osee, * I will call them my people, which were not my people: and her, beloued, which was not beloued.

* Ose. 1. 23. 1. pet. 2. 10.

26 * And it shall come to passe, that in the place where it was saide vnto them, We are not my people, there shall they bee called the children of the liuing God.

* Ose. 1. 10.

27 Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saued.

* Esay 10. 22, 23.

28 For hee will finish the worke, and cut it short in righteousness: because a short worke will the Lord make vpon the earth.

|| Or, the account.

29 And as Esaias said before, * Except the Lord of Sabbath had left vs a seed, we had bene as Sodoma, and bene made like vnto Gomorrha.

* Esay 1. 9.

30 What shall wee say then? That the Gentiles which followed not after righteousness, haue attained to righteousness, euen the righteousness which is of faith:

31 But

31 But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness.

32 Wherefore: because they sought it, not by faith, but as it were by the works of the Law: for they stumbled at that stumbling stone,

*Esa. 8.14
and 28.16.
1.pet.2.6.

|| Or, con-
founded.

33 As it is written, * Beholde, I lay in Sion a stumbling stone, and rocke of offence: and whosoever beleueth on him, shall not be || ashamed.

CHAP. X.

5 The Scripture sheweth the difference betwixt the righteousness of the Law, and this of faith,

11 and that all both Iew and Gentile that beleue, shall not be cōfounded, 18 and that the Gentiles shall receiue the word and beleue.

19 Israel was not ignorant of these things.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record, that they haue a zeale of God, but not according to knowledge.

3 For they being ignorant of Gods righteousness, and going about to establish their owne righteousness, haue not submitted themselves vnto the righteousness of God.

4 For Christ is the end of the Law for righteousness to euery one that beleueth.

*Leu.18.5
ezek.20.11
gal.3.12.

5 For Moses describeth the righteousness which is of the Law, that * the man which doeth those things shall liue by them.

*Deut. 30.
12.

6 But the righteousness which is of faith, speaketh on this wise: * Say not in thine heart, who shall ascend into heaven: That is to bring Christ down from aboue.

7 Or, who shall descend into the deepe: That is to bring vp Christ againe from the dead.

*Deut. 30.
14.

8 But what saith it: * The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach,

9 That if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleue in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation.

11 For the Scripture saith, * whosoever beleueth on him, shall not bee ashamed.

*Esa. 28.16

12 For there is no difference betweene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him.

13 * For whosoever shall call vpon the Name of the Lord, shall be saved.

*Ioel 2.32.
acts 2.21.

14 How then shall they call on him in whom they haue not beleued: and how shall they beleue in him, of whom they haue not heard: and how shall they heare without a preacher:

15 And how shall they preach, except they be sent: as it is written: * How beautifull are the feete of them that preach the * Gospel of peace, and bring glad tidings of good things!

*Esa. 52.7.
naum.1.15

16 But they haue not all obeyed the Gospel. For Elaias saith, * Lord, who hath beleued our || report:

*Esa. 53.1.
iohn 12.38

|| Or, preaching.

†Gr. the hearing of vs.

*Plal. 19.4.

17 So then, faith commeth by hearing, and hearing by the word of God.

18 But I say, haue they not heard: yea verely, * their sound went into all the earth, and their words vnto the ends of the world.

19 But I say, Did not Israel know: First Moses saith, * I will prouoke you to iealousie by them that are no people, & by a foolish nation I will anger you.

*Deut. 32.
21.

20 But Elaias is very bold, and saith, * I was found of them that sought me not: I was made manifest vnto them, that asked not after me.

*Esa. 65.1.

21 But to Israel he sayth, * All day long I haue stretched forth my hands vnto a disobedient and gaine saying people.

*Esa. 65.2.

CHAP. XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened.

16 There is hope of their conuersion. 18 The Gentiles may not insult vpon them: 26 For there is a promise of their saluation. 33 Gods iudgements are vnsearchable.

Say then, hath God cast away his people: God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saith of Elias: how hee maketh intercession to God against Israel, saying,

3 * Lord,

The true, and To the Romanes. wilde Oliue.

* 1. Reg. 19.
14.

3 * Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life.

* 1. Reg. 19.
18.

4 But what saith the answer of God vnto him: * I haue reserued to my selfe seuen thousand men, who haue not bowed the knee to the image of Baal.

5 Euen so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of workes: other wise grace is no more grace. But if it bee of workes, then is it no more grace, other wise worke is no more worke.

7 What then: Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded,

|| Or, hardened.

* Esa. 29. 10

|| Or, remorſe

* Esa. 6. 9.

8 According as it is written, * God hath giuen them the spirit of slumber: * eyes that they should not see, and eares that they should not heare vnto this day.

* Psa. 69. 22

9 And David sayth, * Let their table be made a snare, and a trap, and a stumbling block, and a recompense vnto them.

* Psa. 69. 23

10 * Let their eyes be darkened, that they may not see, and bow downe their backe alway.

11 I say then, haue they stumbled that they should fall: God forbid. But rather through their fall, saluation is come vnto the Gentiles, for to prouoke them to ielousie.

|| Or, decay, or losse.

12 Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more their fulnesse:

13 For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office:

14 If by any means I may prouoke to emulation them which are my flesh, and might saue some of them.

15 For if the casting away of them be the reconciling of the world: what shall the receiuing of them be, but life from the dead:

16 For if the first fruite bee holy, the lump is also holy: and if the root be holy, so are the branches.

|| Or, for them.

17 And if some of the branches bee broken off, and thou being a wilde oliue tree wert grafted in amongst them, and with them partakest of the roote and fatnesse of the Oliue tree:

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might bee grafted in.

20 Well: because of vnbeliefe they were broken off, and thou standest by sayth. Be not high minded, but feare.

21 For if God spared not the natural branches, take heede least hee also spare not thee.

22 Beholde therefore the goodnesse and severitie of God: on them which fell, severitie; but towards thee, goodnesse, if thou continue in his goodnesse: other wise thou also shalt be cut off.

23 And they also, if they bide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wert cut out of the Oliue tree which is wilde by nature, and wert grafted contrary to nature into a good Oliue tree: how much more shall these which be the naturall branches, bee grafted into their owne Oliue tree:

25 For I would not, brethren, that ye should bee ignorant of this mysterie (least yee should bee wise in your owne conceits) that blindness in part is happened to Israel, vntill the fulnes of the Gentiles be come in.

|| Or, hardness.

26 And so all Israel shall be saved, as it is written, * There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Jacob.

* Esa. 59. 20

27 For this is my couenant vnto them, when I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as yee in times past haue not beleued God, yet haue now obtained mercy through their vnbeliefe:

|| Or, obeyed.

31 Euen so haue these also now not beleued, that through your mercy they also may obtaine mercy.

|| Or, obeyed.

32 For God hath concluded them all in vnbeliefe, that he might haue mercy vpon all.

|| Or, shew them all vp together.

33 O the depth of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For who hath knowen the mind of

* Esa. 40. 13
wisd. 9. 13.
1. cor. 2. 16.

Exhortations to Chap.xij.xiij. feuerall dueties.

of the Lord, or who hath bene his coun-
seller:

35 Or who hath first giuen to him,
and it shall bee recompensed vnto him
again:

36 For of him, and through him, and
to him are all things: to whom be glo-
ry for euer. Amen.

CHAP. XII.

1 Gods mercies must moue vs to please God.
3 No man must thinke too well of himselfe,
6 But attend euerie one, on that calling,
wherein he is placed. 9 Loue, and many o-
ther dueties are required of vs. 19 Reuenge
is specially forbidden.

Beseech you therefore bre-
thren, by the mercies of
God, that yee present your
bodies a liuing sacrifice,
holy, acceptable vnto God,
which is your reasonable seruice.

2 And bee not conformed to this
world: but be ye transformed by the re-
newing of your minde, that ye may proue
what is that good, that acceptable and
perfect will of God.

3 For I say, through the grace gi-
uen vnto mee, to euery man that is a-
mong you, not to thinke of himselfe
more highly then hee ought to thinke,
but to thinke [†] soberly, according as
God hath dealt to euery man the mea-
sure of faith.

4 For as we haue many members
in one body, and all members haue not
the same office:

5 So we being many are one bodie
in Christ, and euery one members one
of another.

6 Having then gifts, differing accor-
ding to the grace that is giuen to vs,
whether propheticke, let vs propheticke ac-
cording to the proportion of faith.

7 Ministry, let vs wait, on our mi-
nistring: or hee that teacheth, on tea-
ching:

8 Or he that exhorteth, on exhortati-
on: he that ^{||} giueth, let him doe it ^{||} with
simplicitie: hee that ruleth, with dili-
gence: hee that sheweth mercy, with
cheerfulnesse.

9 Let loue bee without dissimulation:
abhorre that which is euill, cleaue
to that which is good.

10 Bee kindly affectioned one to ano-
ther ^{||} with brotherly loue, in honour
preferring one another.

11 Not slothfull in busines: seruent

in spirit, seruing the Lord.

12 Reioycing in hope, patient in tri-
bulation, continuing instant in prayer.

13 Distributing to the necessitie of
Saints: giuen to hospitalitie.

14 Blesse them which persecute you,
blesse, and curse not.

15 Reioyce with them that doe re-
ioyce, and weepe with them that weepe.

16 Be of the same mind one to wards
another. Minde not high things, but
^{||} condescend to men of low estate. Bee
not wise in your owne conceits.

17 Recompence to no man euill for
euill. Provide things honest in the sight
of all men.

18 If it be possible, as much as lyeth
in you, liue peaceably with all men.

19 Dearely beloved, auenge not your
selues, but rather giue place vnto
Wrath: for it is written, * Vengeance is
mine, I will repay, saith the Lord.

20 * Therefore if thine enemy hun-
ger, feed him: if he thirst, giue him drink.
For in so doing thou shalt heape coales
of fire on his head.

21 Be not overcome of euill, but o-
uercome euill with good.

CHAP. XIII.

1 Subiection, and many other dueties wee owe
to the Magistrates. 8 Loue is the fulfilling of
the Law. 11 Gluttonie and drunkennes, and
the workes of darkenesse, are out of season in
the time of the Gospel.

Et euery soule bee subiect
vnto the higher powers:
For there is no power but
of God. The powers that
be, are ^{||} ordeined of God.

2 Whosoener therefore resisteth the
power, resisteth the ordinance of God:
and they that resist, shall receiue to
themselves damnation.

3 For rulers are not a terrour to
good works, but to the euill. Wilt thou
then not bee afraide of the power: doe
that which is good, and thou shalt haue
praise of the same.

4 For hee is the minister of God to
thee for good: but if thou do that which
is euill, be afraid: for he beareth not the
sword in vaine: for he is the minister of
God, a reuenger to execute wrath vpon
him that doeth euill.

5 Wherefore ye must needs be subiect,
not onely for wrath, but also for con-
science sake.

6 For, for this cause pay you tribute
also:

^{||} Or, be con-
tented with
meane
things.

* Deut. 32.
35.
* Pro. 25. 21

^{||} Or, orde-
red.

[†] Gr. to so-
beritie.

^{||} Or, impar-
tiall.
^{||} Or, libe-
rally.

^{||} Or, in the
loue of the
brethren.

also: for they are Gods ministers, attending continually vpon this very thing.

7 Render therfore to all their dues, tribute to Whom tribute is due, custome to Whome custome, feare to Whome feare, honour to Whom honour.

8 Owe no man any thing, but to loue one another: for hee that loueth another hath fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe.

10 Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law.

11 And that, knowing the time, that now it is high time to awake out of sleepe: for now is our saluation neerer then when we beleued.

12 The night is farre spent, the day is at hand: let vs therefore cast off the workes of darkenesse, and let vs put on the armour of light.

|| Or, decently.

13 Let vs walke || honestly as in the day, not in rioting and drunkennesse, not in champing and wantonnes, not in strife and enuying.

14 But put pee on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.

CHAP. XIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 But take heed that they giue no offence in them: 15 For that the Apostle proueth vnlawfull by many reasons.

Im that is weake in the faith receiue you, but not to || doubtfull disputations.

|| Or, not to iudge his doubtfull thoughts.

2 For one beleueth that he may eat all things: another who is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

4 Who art thou that iudgest an other mans seruant: to his owne master he standeth or falleth; Pea he shall bee holden vp: for God is able to make him stand.

5 One man esteemeth one day aboue another: another esteemeth euery

day alike. Let euery man bee || fully perswaded in his owne minde.

|| Or, fully assured.

6 He that || regardeth a day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks.

|| Or, obserueth.

7 For none of vs liueth to himselfe, and no man dieth to himselfe.

8 For whether we liue, we liue vnto the Lord: and whether wee die, we die vnto the Lord: whether wee liue therefore or die, we are the Lords.

9 For to this ende Christ both died, and rose, and reuiued, that hee might be Lord both of the dead and liuing.

10 But why doest* thou iudge thy brother: or why dost thou set at nought thy brother: wee shall all stand before the Iudgement seat of Christ.

* 1. Cor. 5. 10.

11 For it is written,* As I liue, saith the Lord, euery knee shall bow to mee, and euery tongue shall confesse to God.

* Esay 45. 23.

12 So then euery one of vs shall giue accompt of himselfe to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way.

14 I know, and am perswaded by the Lord Jesus, that there is nothing vn-cleane of it selfe: but to him that esteemeth any thing to bee vn-cleane, to him it is vn-cleane.

† Gr. common.

† Gr. common.

15 But if thy brother be grieved with thy meate: now walkest thou not || charitably. Destroy not him with thy meat, for Whom Christ died.

† Gr. according to charitie. 1. Cor. 8. 11.

16 Let not then your good be euill spoken of.

17 For the kingdome of God is not meat and drinke: but righteousness, and peace, and ioy in the holy Ghost.

18 For hee that in these things serueth Christ, is acceptable to God, and approued of men.

19 Let vs therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat, destroy not the worke of God: all* things indeed are pure; but it is euill for that man who eateth with offence.

* Tit. 1. 15.

21 It is good neither to eate* flesh, nor to drinke wine, nor any thing where-

* 1. Cor. 8. 13.

by

by thy brother stumpleth, or is offended, or is made weake.

22 Hast thou faith: haue it to thy selfe before God. Happie is he that condemneth not himselfe in that thing which hee alloweth.

|| Or, discerneth, & putteth a difference between meats

23 And hee that doubteth, is damned if hee eate, because hee eateth not of faith: For whatsoever is not of faith, is sinne.

CHAP. XV.

1 The strong must beare with the weake. 2 We may not please our selues, 3 for Christ did not so, 7 but receiue one the other, as Christ did vs all, 8 both Iewes 9 and Gentiles. 15 Paul excuseth his writing, 28 and promisseth to see them, 30 and requesteth their prayers.

Wee then that are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Let every one of vs please his neighbour for his good to edification.

*Psal. 69.9.

3 For euen Christ pleased not himselfe, but as it is written, * The reproches of them that reproched thee, fell on mee.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.

*1. Cor. 1. 10.

|| Or, after the example of.

5 * Now the God of patience and consolation graunt you to be like minded one towards another, || according to Christ Iesus:

6 That ye may with one mind and one mouth glorifie God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue yee one another, as Christ also receiued vs, to the glory of God.

8 Now I say, that Iesus Christ was a Minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers:

*Psal. 18.50

9 And that the Gentiles might glorifie God for his mercie, as it is written, * For this cause I will confesse to thee among the Gentiles, and sing vnto thy Name.

*Deut. 32. 43.

*Psal. 117.1

10 And againe he saith, * Reioyce yee Gentiles with his people.

11 And againe, * Praise the Lord all ye Gentiles, and laud him all ye people.

*Eccl. 17. 10.

12 And againe Esaias saith, * There

shal be a roote of Jesse, and he that shal rise to raigine ouer the Gentiles, in him shall the Gentiles trust.

13 Nowe the God of hope fill you with all ioy and peace in beleeuing, that yee may abound in hope through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

15 Neuerthelesse, brethren, I haue written the more boldly vnto you, in some sort, as putting you in mind, because of the grace that is given to mee of God,

16 That I should be the minister of Iesus Christ to the Gentiles, ministering the Gospel of God, that the offering by of the Gentiles might be acceptable, being sanctified by the holy Ghost.

|| Or, sacrificing.

17 I haue therefore whereof I may glory through Iesus Christ, in those things which pertaine to God.

18 For I will not dare to speake of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deede,

19 Through mighty signes and wonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ.

20 Yea, so haue I strined to preach the Gospel, not where Christ was named, lest I should build vpon another mans foundation:

21 But as it is written, * To whom hee was not spoken of, they shall see: and they that haue not heard, shall vnderstand.

* Esa. 52. 15

22 For which cause also I haue been much hindered from comming to you.

23 But now hauing no more place in these parts, and hauing a great desire these many yeeres to come vnto you:

24 Whensoever I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

|| Or, many wayes, or oftentimes.

25 But now I goe vnto Hierusalem, to minister vnto the Saints.

† Gr. with you, Ver. 32.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierusalem.

27 It hath pleased them verely, and

And

there

their betters they are. For if the Gentiles haue bene made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

28 When therefore I haue performed this, and haue sealed to them this fruit, I will come by you into Spaine.

29 And I am sure that when I come vnto you, I shall come in the fulnes of the blessing of y^e Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Iesus Christs sake, and for the loue of the Spirit, that ye strue together with me, in your prayers to God for me,

Or, are disobedient.

31 That I may bee deliuered from them that do not beleue in Iudea, and that my seruice which I haue for Hierusalem, may bee accepted of the Saints:

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Now the God of peace bee with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greete many, 17 and aduise them to take heede of those which cause dissention and offences, 21 and after sundry salutations endeth with praise and thanks to God,

I Commend vnto you Phebe our sister, which is a seruant of the Church which is at Cenchrea:

2 That ye receiue her in the Lord as becommeth Saints, and that ye assist her in whatsoeuer businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also.

3 Greete Priscilla and Aquila, my helpers in Christ Iesus:

4 (who haue for my life laid downe their owne neckes: vnto whome not onely I giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my welbeloued Epenetus, who is the first fruits of Achaia vnto Christ.

6 Greete Marie, who bestowed much labour on vs.

7 Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloued.

10 Salute Appelles approoued in Christ. Salute them which are of Aristobulus household.

Or, friends.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

Or, friends.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus & Julia, Nereus, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you, brethren, marke them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoide them.

18 For they that are such, serue not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hearts of the simple.

19 For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and simple concerning euill.

*Or, harme-
lesse.
Or, read.*

20 And the God of peace shal bruise Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen.

21 Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsmen salute you.

22 I Tertius who wrote this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the reuelation of the the mysterie,

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terie, which was kept secret since the world began:

26 But now is made manifest, and by the Scriptures of the Prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith,

27 To God, onely wise, bee glorie through Jesus Christ, for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phebe servant of the Church at Cenchrea.



THE FIRST EPISTLE of Paul the Apostle to the Corinthians.

CHAP. I.

After his salutation, and thankesgiuing, 10 he exhorteth them to vnitie, and 12 reproveth their dissentions. 18 God destroyeth the wisdom of the wise, 21 by the foolishnesse of preaching, and 26 calleth not the wise, mighty, and noble, but 27. 28 the foolish, weake, and men of no accompt.



Paul called to be an Apostle of Jesus Christ, through the Will of God, and Sothenes our brother,

2 Unto the Church of God which is at Corinth, to them

that ^{*}are sanctified in Christ Jesus, called to be Saints, ^{*}with all that in every place call vpon the Name of Jesus Christ our Lord, both theirs and ours.

3 Grace be vnto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thanke my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ,

5 That in every thing yee are enriched by him, in all utterance, and in all knowledge:

6 Euen as the Testimony of Christ was confirmed in you.

7 So that yee come behinde in no gift; wayting for the [†]comming of our Lord Jesus Christ,

8 who shall also confirme you vnto

the end, that yee may be blamelesse in the day of our Lord Jesus Christ.

9 ^{*}God is faithful by whom ye were called vnto the felowship of his Sonne Jesus Christ our Lord.

10 Now I beseech you brethren by the Name of our Lord Jesus Christ, that yee all speake the same thing, and that there be no [†]divisions among you: but that ye be perfectly ioyned together in the same minde, and in the same iudgement.

11 For it hath bene declared vnto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

12 Now this I say, that euery one of you saith, I am of Paul, and I of ^{*}Apollo, and I of Cephas, and I of Christ.

13 Is Christ diuided: was Paul crucified for you: or were yee baptized in the name of Paul:

14 I thanke God that I baptized none of you, but ^{*}Crispus and Gaius:

15 Lest any should say, that I had baptized in mine owne name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: ^{*}not with wisdom of words, lest the Crosse of Christ should be made of none effect.

18 For the preaching of the Crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the ^{*}power of God.

^{*}1. Theff. 5. 24.

[†] Greeke, schismes.

^{*} Acts. 18. 24.

^{*} Acts. 18. 8.

^{*} 2. Pet. 1. 16. [†] Or, speech.

^{*} Rom. 1. 16.

^{*} Acts. 15. 9. ^{*} Rom. 1. 7.

[†] Gr. Reuelation.